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of the temple was destroyed to a much greater extent than the north, where the original steps came to light. In the last days of the campaign part of the wall of the cella, which had a base with a moulding as the Parthenon was cleared and here in situ was an exceptionally interesting and informing inscription of Hellenistic date which definitely assigns the so-called temple of Cybele to Artemis. Many other inscriptions and some sculptures were found and a preliminary report on them and on the excavations will be found in *The American Journal of Archaeology*, 1910, No. 4. The hills across the Pactolus are honey-combed with tombs, several of which were opened. They have a passage-way or *dromos* leading to a large chamber with benches on all sides for the dead, somewhat as in Etruscan tombs. Lydian pottery and beautiful jewelry were found in considerable abundance. In one tomb the portal bore an inscription in the Lydian language which no one as yet has been able to read. The characters show great resemblance to the early alphabets of Pamphylia and to Etruscan, especially in a symbol which resembles the figure eight. The inscriptions run from right to left and the left panel repeats the inscription which is above, and possibly contains the word *Gyges*. More such Lydian inscriptions will be found in coming campaigns and the tradition of Herodotus that the Etruscans came from Lydia will probably be substantiated.

About ten miles to the south of Miletus is the temple of Didymaeon Apollo, the largest and most highly decorated temple in Asia Minor and to-day the most splendid ruin of a temple anywhere in that country. A sacred way leading from the harbor of Panormus, about a mile and a half distant, was lined on either side with large Ionic seated archaic statues, many of which are now in the British Museum. There are no remains of the old temple, which was thoroughly destroyed by the Persians. The existing ruins, from which the more than sixty houses and windmill which covered them have recently been cleared away at great expense by Dr. Wiegand, date from the third century B. C. This Ionic temple, 108 meters long by 55 broad, had a double colonnade of 120 columns about it, with ten columns at the ends and 21 on the sides. The capitals and bases were richly and variously ornamented. Of the inner row of the north peristyle two fluted columns remain standing with their architrave. The third column, which belongs to the inner row of the south peristyle, is unfluted, proving that the temple was never finished. There were seven steps on the side, which have sunk in the middle on the south side, where there was no foundation except sand. Here was probably the sacred spring of the oracle. Twelve steps led up to the main entrance on the east, which had a portico in front of three rows of four columns, besides the

two rows of columns on the colonnade. An enormous door with a threshold weighing over thirty-two tons, and side jambs weighing over fifty tons gave access to the front room. On either side was an entrance to a long vaulted passage-way, which led directly down into the cella or main room, possibly a private entrance to the adyton for the priests. In the front room were two columns and on either side doors leading to a stair-case to the roof, which is well preserved on the south side. Even the paint on the carved maeander pattern on the ceiling remains. From the front room three doors, not one as the French plan gives, with engaged Ionic columns on the inner side opened with a descent of over twenty steps into the main room, which is not yet excavated. When the debris in the cella is removed, this will be one of the grandest ruins in Asia Minor.

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REVIEWS

Greek Athletic Sports and Festivals. By E. Norman Gardiner. London: Macmillan and Co. (1910). Pp. xxvii + 533. \$2.50 net.

It is a curious commentary on nineteenth century studies of the past that Germany, a comparatively unathletic country, should have supplied the only authoritative works we have on Greek athletics, whereas athletic England has produced nothing in the way of a complete treatise on the subject. In Mr. Gardiner's book we have at last secured, in attractive English dress, a full and weighty discussion which ought to be welcomed both by the trained scholar and the trained athlete. Heretofore the interpretation of Greek sports, e. g. throwing the discus, has been largely in the hands of persons who knew either too little of Greek or too little of sports; but readers of the *Journal of Hellenic Studies*, who have already had occasion to admire the scholarship and practical knowledge which Mr. Gardiner has evinced in several essays on the discus, on wrestling, the pentathlon, and the like, will welcome this book with confidence.

The work falls into two parts. Part I is a historical survey, dealing with the progress of athletics in general from the earliest times to the abolition of the Olympic games, and including very complete accounts of the great national festivals. Part II is descriptive and expository, treating with much fresh material the stadium, the hippodrome, the gymnasium, and the palaestra, and describing anew the various sports. There are good indices and a fairly complete bibliography, wherein even the little that has been done by Americans in this field is noticed. One misses, however, reference to von Mach's article on the discus, and McDaniel's on ball-playing.

The second part of the book is perhaps the more original, containing as it does the results of Mr. Gardiner's independent studies in the method, rules, and technique of the several sports. But the first part, in spite of its acknowledged indebtedness to predecessors like Krause and Jüthner, is by no means lacking in new and interesting materials and suggestions; and the author's practical knowledge of modern sport often helps to a sure inference regarding not only the rules but also the historical development of track and field events. In tracing their origin he does full justice to the most modern ethnological theories. Interesting to the Northern European and American is the great body of evidence which goes to show that Greek athleticism was due to the Achæan invaders from the north rather than to the strain represented by the earlier Aegean civilization. Sports were originally aristocratic; excellence in them, as in military matters, belonged to the nobles, and Professor Gildersleeve's emphasis on the aristocratic nature of Pindar and his poetry receives new justification. Further, the early significance of funeral games in honor of a noble is given proper weight in discussing the history of Olympia and the national festivals generally.

Influenced, very naturally, by Furtwängler's dictum that Greek sculpture could not have been what it is without Greek athletics, Mr. Gardiner has much to say about the development of Greek art, but always from this point of view. Here much of the work has been inspired by the sane judgment and taste of Professor Percy Gardner. A capital instance of a fresh and suggestive discussion of this sort is to be found in the remarks on Myron's Discobolus. Here we have an admirable appreciation of the artistic and the athletic motives which guided the sculptor. One derives afresh the notion that Greek athletics of the best period were the last remove from materialism; they were, in fact, felt to be a corrective to materialistic appetites and ambition.

Pindar, whose moral dignity all will acknowledge, confirms this impression amply, and Pindar is very much quoted in Mr. Gardiner's exposition. It is gratifying to us on this side the ocean to note that Professor Gildersleeve's edition of the poet has been much in the hands of the author. In general his utilization of literary and monumental sources is scholarly and illuminating. That the decline in athletics lamented by Aristophanes finds confirmation in the vase paintings is a good example of how the philological and the archaeological data may be combined.

Some generalizations reached by Mr. Gardiner are, of course, open to question. When, for example, we read that "the Greek did not care for records, and he kept no records", we must accept this with some qualification. In a sense the famous

run of Pheidippides to Sparta is a record, always mentioned with pride as an amazing and unequalled achievement. That the Greek would have cared for the records of modern times, if he had had the instruments for measuring them, is almost certain in view of the intensely agonistic character of Greek life. Since he had no accurate time-instruments, he was disposed to look upon a 200-yard dash as a test not so much of individual speed as of relative speed and endurance amidst a number of competitors. The race was not against time, but against a flesh-and-blood opponent. The modern method is a combination of both.

The statement that the first winner of the foot-race, Coroebus, was a cook, need not be rejected as a "scandalous tradition quoted by Athenaeus". On the contrary, if we accept it, we may explain a difficulty which has troubled many investigators and troubles Mr. Gardiner. This difficulty is caused by the unhistorical view of the first Olympia, to the effect that the stade-race was the only event run off on that occasion (776 B. C.), whereas the remote antiquity of funeral games involving a long programme is a matter of certainty. If now, remembering that the earliest participants were nobles, we assume that Coroebus's victory was the "first victory" in the sense that this was the first time when the event was officially recognized as a semi-professional affair, open to all comers, we may remove the improbability. The foot-race involved no expensive equipment or training; it would naturally be the first for which the lower classes would apply for entry, and we can imagine some Elean noble "backing" his cook against some other noble's servant. Similarly, the "first" recorded chariot race in Ol. 25—obviously an absurdly late date—may find plausible explanation in the view that it was the first victory in this event won by an outsider, a Theban, whereas heretofore none but Eleans had contended, and their competition was simply in the nature of a tribal observance—the relic of funeral rites for a local ancestor. With the admittance of extra-tribal competitors the games become a different affair, and take on all the appurtenances of official directors, judges, recorders, and the like. And so the "first" horse-race was won by a Thessalian, the "first" pancratic contest by a Syracusan.

It has become the practice in our newspapers to speak of any single celebration of the Olympic games as an 'Olympiad'. This, of course, is a perversion of the normal meaning of the word, and we are sorry to see it sanctioned by a writer as careful as Mr. Gardiner in the use of technical terms and idiomatic English. In general, the book contains little at which one may justly cavil. There are very few misprints. The illustrations are well chosen and generally sufficient in number; although when we are asked (page 106) to compare a later

vase with the Panaetius kylix in Munich, which is reproduced, it would have been helpful to have an actual specimen of one of these later vases set before us.

Mr. Gardiner, although he has a fine feeling for the beauty of his subject, has none of the popular illusions about athletics, and the lessons which he derives from his reading and interpretation of Greek experience ought to be pondered by all administrators of colleges and schools. The evils of athletics are not new; here, as in so many other matters which the ultra-modern educator overlooks, the Greek has trodden the path which we must follow. It might help all, vociferous reformers and weak-kneed faculties alike, if they consulted the experience of the past as set forth in this instructive record.

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Lexicon Graecum Suppletorium et Dialecticum. Composuit Henricus Van Herwerden. Editio altera auctior et correctior. 2 Volumes, Pp. xx + 1678. Leiden: Sijthoff (1910).

The second edition of this indispensable work is sure of a warm welcome from all students of Greek. All who know the tedious labor of lexicography will marvel at the industry which has already nearly doubled the bulk of the fat volume that appeared in 1902.

The additions which appeared in 1904 in the author's Appendix Lexici Graeci Suppletorii et Dialectici, and in 1905 in his contribution to the *Mélanges Nicole* are now included in the one alphabet. The new material comes chiefly from recent published inscriptions, papyri, and other manuscripts. These include, of course, such important publications as the beginning of Photius's *Lexicon*, the *Hellenica Oxyrhynchica*, and the new fragments of Euripides and Menander; but the greatest number of new words seems to have been contributed by Kroll's editio princeps of Vettius Valens, an Alexandrian Astrologer of the time of the Antonines. There are also many gleanings from works that have long been familiar. Writers of the Roman period particularly, such as Plutarch, Philo, and Clement of Alexandria, are frequently cited; and there are some added references to Byzantine authors.

While many of the misprints and other marks of careless execution which marred the first edition have now been corrected, the book is still far from perfect in that respect. Some obvious misprints, such as ἀνάλιπος¹ and βλαψίταφος have been repeated, and many a slip in the references has remained uncorrected (s. v. ἄβας, for 433, read 443; s. v. ἀμφίδαφος, for 289, read 298; s. v. ἀσκάλαβος, for 213, read 3123; s. v. κρύφος, for 107, read 177). We

are still confronted with the articles: "ῥύψ. Vid. s. v. ἄρυνψ", and "θρίναξ. Vid. s. v. ἔμβοτος"; but ἄρυνψ and ἔμβοτος are nowhere to be found. The article headed "ἀφή?" should have been omitted; for ἀφών in the inscription to which reference is made is a participle equivalent to ἀφίε! σιδηρογράφος still appears for σιδηρογράφος. The English phrase in the article on σύρβα has been changed from "topsy turvy" to "topsy — turvy"! Among the new misprints, many are as innocent as ἀπελπίζεσθαι, ἀποκρύπτεσθαι, διακοπή, and ὀλοτρόπως; but sometimes the printer has altered a reference that was correct in the first edition (s. v. βλαψίταφος for 934, read 943; s. v. διάγραφον, for 227, read 127; s. v. σαγματογράφος, for 16, read 19). These errors are so frequent that one must still keep the old edition at his elbow.

The author continues to refer to the *Corpus Inscriptionum Atticarum*, the *Inscriptiones Graecae Italiae et Siciliae*, etc., instead of to the appropriate volume of the *Inscriptiones Graecae*, a practice which he excuses (p. xiv, footnote) on the ground that the new numbering came to his attention too late to be used. More annoying is the frequent citation from the original place of publication of inscriptions which are now included in the corpus; ἀπαμοιβή should have been cited from IG. 2 Suppl. 1054 C 60; κρύφος, from IG. 4. 929; πολεμογράφος, from IG. 4. 1153. Similarly it would have been better to cite λακυνθοτρόφος from SGDI. 3502.

No one would have the heart to wish that the venerable author had devoted any more hours than he has actually done to these troublesome details. But since accuracy is precisely what one wants in a dictionary, it is to be hoped that some younger man will undertake the drudgery of verifying references and reading proof for the third edition.

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THE AMERICAN SCHOOL OF CLASSICAL STUDIES IN ROME

The Fellowship Committee of the American School of Classical Studies in Rome announces the following appointments to be made in the spring of 1911: a fellow in Roman Archaeology, with a stipend of \$600, and two research associates of the Carnegie Institution, each with a stipend of \$1000.

Candidates for the fellowship in Roman Archaeology will be examined in French, German, Italian, Latin and Greek, in order to determine their ability to use these languages for purposes of research. They must also submit evidence of special study in one or more of the following subjects: Roman epigraphy, palaeography, Roman topography, Roman or Etruscan archaeology, and show by scholarly papers or otherwise their fitness to undertake special work in Rome.

¹ Unless otherwise stated, the words cited are lemmata.